OM OM : OM : OM : OM : OM : OM : OM : OM : OM : OM : OM

3s 1st October 1946.

Dear aspirants,

To live righteously, to do praiseworthy deeds, to abstain from liquor, tobacco, to abhor and cease from sin, to lead a contented life, to be meek and humble, to hear Lord's Lilas and the Srutis, to be pure at heart, to associate with the wise, to enter into Samadhi or the Superconscious blissful State — this is a Supreme Blessing.

To dwell on the banks of the Ganges, to have dispassion, discrimination, yearning for salvation, to practise Japa, Kirtan and meditation — this is a Supreme Blessing.

Sivananda

OCTOBER, 1946.

Serve

Love

Meditate

Realise

Vol. VIII No. 10

ANNAS FIVE

THE DIVINE LIFE

OCTOBER 1946

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Gita Jayanti Celebrations

The most holy and sacred Gita Jayanti, the advent of Srimad Bhagavad Gita, will be celebrated at the headquarters of the Society at Sivanandashram, Ananda Kutir, Rikhikesh in all solemnity and reverence on Wednesday the 4th December, 1946. A whole day programme will be observed with Akhanda Samput Gitapat, Gita Havan, lectures and discourses on Bhagavad Gita, Bhajan and Sankirtan. Demonstration of Gita slides and other relevant slides will be arranged at night. Gita recitation, test of general knowledge in Gita etc., will be conducted for young, students of Rikhikesh to give them an impetus to the study and assimilation of the Holy Gita. Worship of Gita and its author will be arranged on a grand scale.

All the branches of the Divine Life Society and members of the Society are requested to observe the day in a befitting manner with similar programme as outlined above. In cities the celebrations should be conducted for one full week or more by arranging regular lectures by learned Mahatmas and Pundits. Bhagavat Gita copies should be presented in profusion. Members can copy out the whole of Bhagavad Gita in Sanskrit or in the known vernacular of the locality and distribute to the deserving. This will be a Sadhana by itself. Try to make out as many manuscript copies as possible in neat hand and distribute.

On this auspicious day commence the regular and systematic study of Gita with its meaning. Get by heart one sloka every day and teach the same to your children and other members of your family. Teachers can give private tuition to their boys on Bhagavad Gita. Make a definite resolve to help the dissemination of Gita and work for its fulfilment. Put into practice the teaching contained even in one sloka of Gita. This is how you can best celebrate the day.

A Gita scholarship will be awarded to the best student of a University. The amount offered and other details as decided and recommended by Sri Swami Sivanandaji Maharaj will be published in the columns of the "Divine Life" in due course.

All voluntary donations for the success of the celebrations and for the Prachar of Srimad Bhagavad Gita (dissemination of the knowledge of Gita) will be thankfully accepted.

Secretary,
Divine Life Society.

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THE Divine Life

SWAMI SIVANANDA...

PHILOSOPHER—REALIST-UNIQUE COMBINATION

By Sri Sridhar.

The 8th of September is the anniversary of a fortunate day to the Motherland marking the Birthday of the most recent awakener and guide of spiritual world, Swami Sivananda who completes his 60th Birthday this week. We have here a sincere and well-thought out estimation by an earnest student, of the Swami and his value to the modern world.—*Editor.*

INACCESSIBILITY OF PHILOSOPHY

Philosophy, a writer once defined, as the conversation carried on by the great minds across the continents over and above the head of the teeming multitudes. This, in fact, it is. The multitudes, therefore, almost entirely miss philosophy altogether. Thus one finds that serious metaphysics and deep research into questions of eternalrities shine as oramen-ts to the cultural structure of the Race but fail to reach down and redeem the' 'common man'. They are only treasured as precious heritage. Historically we see how the master mind of the great Vyasa was led ultimately to feel the inadequacy of the classic Vedas and abstruse Brahma Sutra for the task of universal enlightenment. The Brahma Sutras left the masses untouched. The thousand and one defects, deficiencies and incapacities of the ordinary individual had to be considered if philosophy had to become a tangible force for transformation and redemption. A vision of frank realism could alone evaluate the true need of average humanity and labour to fulfil it. Vyasa had it and did his work through the vast Puranic literature. It was a tremendous labour of love and out of it the Gita stands as a monument of extreme real-lism and human understanding. This ex-plains why the Gita has continued down to this day to be a tremendous force and influence throughout the world.

It is precisely, this intensely realistic attitude of Swami Sivananda that has rendered him peculiarly the inspirer and spiritual awakener of thousands literally throughout the world. When the first inklings of his Mission stirred in his bosom quarter of a century back the subtle lure of the hoary Himalayas and the Holy Ganges drew him irresistably to the Northern reaches of Bharatavarsha. Shedd-ing with impatience the irksome folds of the mantle of secular life the spiritual seeker repaired forthwith to that holy region sancti-fied by the sages and the seers of yore there to plunge himself into rigorous austerity and Sadhana. That was to prepare the ground for the dynamic work turned out in the later years.

PHILOSOPHY MADE DYNAMIC BY REALISM

Approximately a decade ago the Swamiji commenced the task of systematically awak-ening up the entire nation and within recent years has stirred up the people of the land from end to end to bestir themselves in the spiritual path. Through his powerful writings filled with force of his spiritual personality he has created in everyone a keen thirst for spiritual life He has made them realise the supreme importance of human birth and its real lofty purpose. He has thrilled the people by presenting vividly to their vision the glorious goal and realisation that is their every brith-right. He has

sacrificed his whole life to the work of inspiring mankind and making them do practical spiritual Sadhana. He is the man for the multitude. And the multitude constitutes ninty-nine out of hundred of mankind.

HIS VALUE TO THE SEEKER

Swami Sivananda is a Kevala Adwaitin and his philosophy is one that asserts the absolute falsity of all phenomena, regarding the Supreme alone as the one real entity, but the unique combination of deep philosophy and intense realism that he exemplifies in himself has given him a wonderful insight into the practical difficulties of the struggling man. This has been the factor to decide his position in and his value to mankind to-day. For, he is not a mere inspirer alone. He awakens and inspires and in addition works unceasingly in guiding the aspirants throughout their Sadhana, keeping a close watch over their progress pointing out and removing the numerous obstacles that beset them on the path. He suggests to them methods to combat and overcome difficulties that are presonal and peculiar to each individual temperament, constantly heartening them up during their failures, acting as hope in despair and consolation, encouragement and strength in the inevitable set-back and disappointment during the upward march.

The exhuberant genius of many a saint of the past had been a fount of inspiration to many. They inspired many but stopped with that. They lit up a flame in the hearts they touched. In Sri Swami Sivananda the world has one who is not content with lighting the flame alone. He has lit up the flame of spirituality and aspiration in countless hearts and this done, he feeds the lamp to keep the flame alive, guards and protects the flame from adverse wind and trims carefully the wick when the need does arise. He has an unerring eye for inescapable facts. Too well does he know the limitations, weaknesses and the handicaps of the average aspirant struggling for the attainment of Truth.

COMPREHENSIVE VIEW AND APPROACH

In seeking to make everyone strive for the attainment of life's goal, Swami Sivanandaji leaves aside no aspect of their lives as constituted to-day. He takes into consideration all the above factors and this it is that has resulted in his carrying over his awakening message so very effectively and successfully. He takes the typical man of to-day. He does not segregate the individual from his domestic social, professional and economical setting. He does not address his precepts to him as an isolated entity. No, as this would mean preaching to a special class because such whole-timed isolated ones form a distinct group. For this group he sets aside always a separate set of instructions that invariably find a place in his voluminous writings. They appear under the head of "Special Instructions" —"Advice to Aspirants" —or again— "To the whole-timed Sadhaks," etc. The purpose of this modern Awakener-Guide is to reach one and all.

To this end he set about emphasising the fundamental unity of man, sifting the non-essentials of life and religion and bringing to light the essential underlying oneness among the diverse creeds and beliefs of the world. At the spot by the side of the Holy Ganges, a spot the fascination of whose sacred atmosphere charmed and held him firm from the day he set foot thereon, there budded and bloomed forth the flower of his spiritual austerities in the shape of "The Divine Life Society" synthesising all creeds and Sadhanas for united onward march towards life's fulfilment. Through the "Divine Life"—the voice of this all-embracing institution the Swami had consistently spread the message of tolerance, truth, purity and loving service, throughout the land. The triple-vows of Ahimsa, Satya and Brahmacharya he has placed before man as the key to the attianment of the Divine Life in and through the world. How comprehensive and all-inclusive he has sought to make his message will be apparent the moment one considers the range of his teachings. He directly addresses the aspirants making no distinction of race or religion. The European or Indian, the Hindu, Christian, Muslim or Parsi are all one as aspirants in the spiritual path and as such does he approach them. He is in the midst of them all in his writing. He freely mingles with them all through his books. He says: "Man cannot ignore any aspect of his being. He has in himself all the aspects, intellectual, emotional occult and active It is the Yoga of synthesis, the integral development of all the above aspects that is suited to the modern age.

Keep one Sadhana as the central and combine all the others as harmonious auxiliaries to it" It is through syncratic practice of religion that he would have us attain the goal to-day.

RATIONAL ADJUSTMENT

The ultimate findings of philosophy, the fundamental truths of religion and spiritual life are constant and invariable. They are the same to-day as they were centuries ago. But external conditions have altered a great deal. Man, his outlook on life and the quality of his receptivity to higher ideas and ideals have vastly changed with the passage of time. The ancient ideal was for the seeker to devoutedly approach the sage. But to-day the world atmosphere is commercial and the economy of society is money economy. In the day-long struggle for bread man does not find time even to care for the health and culture of his own physical body. Much less has he time to approach men of God, sit at their feet and imbibe truths by years of close association and service. Therefore to-day the man of spirit approaches the struggling seeker adopting methods and mediums current in the present day. Hence we see this monk and ascetic rise from his austere meditations, descend from the heights of philosophy down into the plains of facts and realities. Here he finds himself faced with a task more difficult and compelled to contend with forces more formidable than his predecessors of yore. The encroachment of purely materialistic ideas and ideals from the occident has vitiated and clouded the culture of the land. The sons and daughters of the soil have broken away from the spiritual moorings and in many cases turned actively antogonistic to spirituality. They are sceptic towards religion. Thus the dual-task of combating the anti-spiritual forces that are deep-rooted in the present humanity and then leading them on in the spiritual path, of converting and redeeming has come to his share. Fully conscious of the state of affairs and unshakably convinced of psychological law that the positive must and does overcome the negative, Swami Sivanandaji untiringly campaigned to keep up a constant battery of spiritual ideas, to break down the citadels of irreligion and scepticism. He has flooded the land with a powerful flow of spiritual ideas whose force has been slowly yet surely uprooting the evils of the modern age from the minds of the masses and bringing back to them a realisation of the paramount duty of life and urgent necessity for practical spiritual Sadhana.

His message has reached man in every walk of his life. His call has gone home to the student, house wife, the householder, the retired man and even the brother-monk. He has his admonition for the teacher, for the doctor, the lawyer, the man of business and for the ladies and children even. Thus into forests and cities, into homes and offices, into the hospitals and court-rooms his voice enters and awakens a note of ready response. The nation to-day has come to look upon him as Guide-Philosopher and Friend who for all his depths of metaphysics has for humanity sake, ever the practical end in view in all that he says does and teaches. He is a gem in the forehead—the Himalayas—of Mother India.

HARI OM TAT SAT!

OLD NUMBERS OF BIRTHDAY SONVENIRS

A few copies of the Birthday Souvenirs of 1938, 1941, 1942 and 1945 are now available. These contain very valuable articles on different Yogas as well as inspiring accounts of the devotees about Sri Swamiji Maharaj, their thrilling experiences, the life and mission of Sri Swamiji, fully illustrated with attractive pictures.

One set of four Souvenirs price Rs. 2-4-0—Postage free.

Kindly apply to :—

The Manager, Divine Life,
Rikhikesh.

TO THE MIND AND SENSES

By Sri Swami Sivananda.

O Mind! You are a fool. You have dragged me in the avenues of senses and brought disgrace on me. I will not keep company with you in future.

You are a playing truant. You are a mischievous monkey. You are a strolling street-dog. You are a pig who revels in filth. You are a vile wretch. You are a vagabond.

You are born of Ananda (bliss). Your parentage is very high. Your father is Brahman or the Absolute. You are born of a very exalted, reputed and cultured family yet you have degraded yourself and me also by your useless company. Your mother Maya also is born of very high family. She is the wife of Brahman.

Your very Swabhava is to run towards external sensual objects. Just as the water runs downwards without any effort by its very nature so also you run by your very nature towards perishable mundane things. You get knocks, blows and kicks and yet you repeat the same old things. You have become like a habitual, old criminal of the jail. Any amount of advice and admonition has not done you any good, and reformed your nature and character. Fie on thee!

Now I will totally disconnect myself from you. I will leave you alone. You can do just as you please. Good-bye unto you. I am going back to my original Supreme Abode of Immortality and Eternal Bliss (Param Dhama).

O Ear! You also have been spoiled by your company with the mind. You do take immense delight in hearing the censure of others and all sorts of news of the world, but you do not take so much delight in hearing the lilas of the Lord, and the Kirtan, Religious discourses and Sermons.

O Eye! You have no interest in looking at the picture of the Lord, images of God in temples, Saints and Mahatmas; but you are wholly aborbed in looking at women.

O Nose! You are highly pleased in smelling the odour of scents, lavender etc.; but you do not evince any interest in smelling the sweet frgrance of the flowers etc., offered to the Lord.

O Tongue! You dance in joy in eating sweet meats, fruits and all other palatable dishes; but there is no joy for you in taking charanamrita and prasad of the Lord in temples.

O Skin! You rejoice in touching women and other soft things; but you do not experience happiness in touching the feet of the Lord and the Saints.

O Vach Indriya! You daily talk all sorts of non-sense. You take delight in abusing others, in scandal mongering and back-biting; but you do not feel any joy in singing Lord s Name and doing Japa and studying Gita and other holy scriptures.

O Hands! You are highly pleased in taking bribes, in beating others, in stealing others' properties, in touching women; but you do not rejoice in doing charity, in serving the poor people and sadhus, in doing worship of the Lord and offering flowers to Him,

O feet! You take delight in going to cinemas, clubs, restaurants, hotels; but you do not find happiness in going to places of pilgrimage, temples and Ashrams.

O Senses! Behave properly in future. This is the last chance for you. Improve yourself, and get a good name. If you live for the Lord and serve Him you will be ever happy. All miseries will come to an end.

Good-bye unto you all!

SUBSCRIBERS PLEASE NOTE

As soon as the magazine is received please note the number given above your address in the wrapper and copy it in your memorandum book. Whenever you write letters to the Divine Life Office in regard to non-receipt of magazine or any matter concerning the "Divine Life" please quote your number in the letter. In spite of several requests in the past it is observed that many members overlook this point while writing to us.

Manager, Divine Life.

BASIC PRINCIPLES OF INDIAN CULTURE

By Sri Swami Advaitananda

II

(*Continued from page 215*)

The dignity given to man and to human existence by Vedant exceeded anything conceived by the greatest western thinker. Man is an immortal spirit veiled in the movement of energy and moving to self-discovery. He is a Soul eternally pure, eternally perfect, identical with the Supreme Divine, with the ineffable Transcendence, much greater than the godheads he worships. The half-animal being, which he chooses to appear for a while, is not his real being. Owing to ignorance, he identifies himself with the instruments the mind and body and becomes subject to lower passions, to desires, to the dualities of pleasure and pain. He can find his real Self, exceed the limitations of mind and matter, can attain mastery over the whole of nature, if he so wills and persistently endeavours. To be shut up in the ego is not his natural shape. He can be one with God, the Transcendent and the Immanent principle of the universe, he can be one with others, with all beings and becomings. Thus is the spiritual liberation and perfection, of which Indian thought is so full. This supreme ideal has never been lost sight of and even in books dealing with mundane matters this objective is kept constantly before the mind's eye and it is invariably impressed on the mind of the reader that worldly knowledge and worldly activities are a means to the ultimate end, self-discovery. In ancient Europe, some approach was made to it by the stoics, Platonists and pythagoreans and a few more souls here and there are moved to action under the stimulus of this elevating idea. But the chief, distinguishing characteristic of Indian culture is that it has kept it as a living and practical thing, and made it the common highest aim and universal spiritual destiny of every human being.

According to the Indian conception this highest spiritual ideal is to be attained gradually. It accepts the principle of a spiritual evolution. It does not imagine that this great thing can be achieved by violent means, by an immediate leap. It does not discourage the springs of our normal life by the glaring context between the spiritual being and the natural being. Indian thought requires that the normal life of man has to be passed through conscientiously, developed fully its forms pursued, before we can go to self-existence. The spiritual perfection is the crown of a long patient, millennial outflowing of the spirit in life and matter. This belief is at at the root of the theory of re-incarnation. The secret soul in the universe, conscious even in the socalled inconscient has arrived at humanity after millions of lives in inferior forms and man ultimately grows into divine self-existence, after thousands, perhaps millions of lives. Every life is a step, either backward or forward and by his thought, word and action, every individual determines his future status. There is enough room, in this wide and all embracing conception of spiritual evolution, for all human aims, activities and aspirations. There is place in the ascent for all human types and characters. The spirit assumes many forms, follows innumerable tendencies, gives many shapes to his Lila, play and all are part of the mass of necessary experience. Each has its justification and utility. The claim of sense satisfaction is not to be ignored, nor the souls need of labour and heroic action nor the pursuit of knowledge with its various ramifications, nor the play of human emotions or the demand of the aesthetic faculties. Indian culture did not impoverish the richness of human life or mutilate the activities of our nature. The Ramayana, the Mahabharatha, the dramas, the literary epics, the romances, and the massive remains of other cultural work, clearly show that subject to certain principle of harmony and government, Indian culture gave to human life its fullest value. It made man fathom on his way all experience, fill in life opulantly with colour and beauty and enjoyment, and give to his character and actions a large rein and heroic propositions. The greatness of Indian civilisation lies in the fact that while it laid down the fundamental principles of a stable social organisation, ordered individual life, encouraged and guide human nature and propensities, it never lost sight of the ultimate destiny, but turned them all towards the realisation of the Master ida-Self Realization,

Freedom and never allowed the mind to give up the conception that life is a passage to the definite and a discipline for spiritual perfection. The Indian mind always kept in sight two main ideas. First that our being must pass through definite stages in the process of self development. Second, that life is very complex, nature of man is very complex. In the beginning, Kama, Artha, desire and Self-interest guide all human activities as they are the prime motives. In the initial stages these powers have to be accepted but they must be kept within proper bounds to avoid internal and external anarchy. Another power, the power of Dharma claims man and this power overtops desire, self-interest and self-will. Dharma, according to the Indian conception is not a religious creed or cult inspiring an ethical and social rule but the complete rule of a thoroughly harmonised life. It is Dharma, develops, evolves, has definite stages according to the inner growth of the individuals. All individuals are not on the same level, culturally and one rule of conduct cannot be imposed upon all indiscriminately. The Adhikara capacity differs in different men. The man of knowledge, the man of power, the productive and requisitive man, the physical labourer, the Sattwic man, the Rajasic man and the Tamasic man, cannot all have the same training, be shaped in the same pattern, and follow the same way of living. Each has his own type and there must be a rule for the perfection of each type. The idea of the Indian Social System was a harmony of this complexity of Artha, Kama and Dharma. Indian culture raised the crude human life of desire and self-interest beyond its first intention to a noble self exceeding and shapeliness by instilling into it the order and high ideals of the Dharma. Law and its observance is the beginning for the end of man. A noble but death bound manhood is not the goal of life, but immortality, Freedom, Divinity is the ultimate objective. The whole conception of existence was instantly inspired by this highest aim, and the well ordered system of individual and communal existence was controlled and uplifted by the Dharma, the supreme law of life. All the symbols of Hindu Religion were filled with suggestions which led towards the ultimate destiny. At every step man was reminded of lines behind and in front and super physical worlds beyond the material existence, of the Spirit, who is much greater than the life he informs, of the final goal, of the high immortal freedom.

(To be continued)

VIVEKACHUDAMANI

By Sri Narayana

(Continued from page 245)

स्वामिन्नमस्ते नतलोकबन्धो
कारुण्यसिन्धो पतितं भवाब्धौ ।
मामुद्धरात्मीयकटाक्षदृष्ट्या
अज्ञ्यातिकारुण्यसुधाभिवृष्ट्या ॥

35. O Master! the ocean of mercy! the friend of those who prostrate to thee! I am fallen into this mire of Samsara. I bow before thee. Lift me by thy merciful beneficial glance which sheds nectarine showers of grace.

Notes : **स्वामिन्** : O master. **नमस्ते** : I bow to thee. **नतलोकबन्धो** : friend of those who prostrate to thee. **कारुण्यसिन्धो** : O ocean of mercy. **पतितं** : the fallen. **भवाब्धौ** : in the ocean of samsara. **मां** : Me. **उद्धर** : lift. **आत्मीय** thine. **कटाक्षदृष्ट्या** : merciful glance. **अज्ञ्यातिकारुण्यसुधाभिवृष्ट्या** beneficial, extremely kind, nectarine shower.

Commentary : The feelings of one who is a real Mumukshu who has realised the magnitude of human sufferings, who is able to discriminate the real Bliss of Self from the momentary happiness derived from sense objects, is rightly depicted in this sloka. Only to the aspirant who finds the sense universe to be a burning pit of charcoal, real knowledge of Self will dawn. For him only the grace of Guru will descend and not for one who is still hankering after satisfaction of the palate and other worldly enjoyments however small or big it might be.

Niranjan bold! Try to lead an ideal spiritual life if you want God. Do not have self justification and false contentment, by doing a little kirtan at home, by doing a little charity, by devoting a few minutes in prayer or japa with half heart.

दुर्वारसंसारदवाग्नितप्तं
दोधूयमानं दुरदृष्टवातैः ।
भीतं प्रपन्नं परिपाहिमृत्योः
शरण्यमन्यन्न हं न जाने ।

36. I am burnt by the wild fire of Samsara and also forcibly drifted here and there by the strong winds of ill luck. I am afraid of death. Save me. I take refuge in thee. I find none else (than thee) as my refuge.

Notes. दुर्वार : irresistable. संसारदवाग्नितप्तं burnt by the wild fire of samsara. दोधूयमानं : forcibly drifted here and there. दुरदृष्टवातैः by winds of ill luck. भीतं : afraid. प्रपन्नं : taken refuge. परिपाहि : save. मृत्योः of death शरण्यं: refuge. अन्यदयत्: other. अहं न जाने : I do not know,

Commentary: Samsara is compared to a wild fire. Samsara is all-consuming like the wild fire.

You who are immersed in worldly activities do not behold the miseries of samsara. You forget your past sufferings and are blind towards your future miseries which await you if you continue your selfish pursuits. Wake up ! arise ! Give up Moha and delusion. Approach your Sadguru wet with devotion. Drench yourself with devotion, to the Lord so that the wild fire of Samsara may be calmed like the cool waters of the Ganges. Take refuge in Him and give up Maya.

शान्ता महान्तो निवसन्ति सन्तो
वसन्तवल्लोकहितं चरन्तः ॥
तीर्णाः, स्वयं भीमभवार्णवं जना-
नहेतुनान्यानपितारयन्तः ॥

37. Great men who are calm and magnanimous, live for the welfare of humanity like the spring season and who having themselves got over the tremendous great ocean of Samsara help others to do so without any motive whatsoever.

Notes : शान्ता : Calm. महान्त : great. निवसन्ति live. सन्त : good. वसन्तवत् : like spring. लोकहितं : for the welfare of humanity. चरन्त : living. तीर्णा : having crossed स्वयं : themselves. भीम : tremendous. भवार्णवं : great ocean. जनान्: men. अहेतुना : motivelessly. अन्यानपि: others also. तारयन्त: making to cross.

Commentary: Great men who have become Jivanmuktas help the worldly men out of pity. They possess very tender hearts. They are easily moved by the suffering of other people. Their life is compared to the spring season which brings joy and happiness to the whole world. So also the presence of one realised soul brings unbounded joy and strength to the whole struggling humanity. He is like unto a beacon light which illumining the whole world, shines.

They do not gain anything for themselves by helping others. They do not expect anything in return for their works. The ordinary men of the world are actuated by selfish motive in all their works. They care always for the welfare, well being and prosperity of themselves and others closely connected with them, wives and children. This they do at all costs whatever may be the inconveniences that might be caused to others as a result of such acts. They are ready to cheat others. They tell lies and act in contravention to the Dharma Shastras. Just as cheating others, telling lies, indulging in intense sensual enjoyments have become quite, common and natural with worldy men, straightforwardness, childlike simplicity, kindness to others withdrawal from sense-pleasures have become natural with a Jnani. Remember ! Such a Jnani has also passed stages of evolution, made many experiments with his lower mind and lastly he has reached the immortal abode having crossed the occean of Samsara. Awake, arise ! plod on patiently to that immortal abode. Give up cares and worries. Give up easy life and pleasure seeking mentality. You will also soar high in the realms of joy peace and Bliss and become a saint.

अयं स्वभावः स्वत एव यत्पर
श्रमापनोदप्रवणं महात्मनाम् ।
सुधांशुरेष स्वयमर्ककर्कश-
प्रभाभितप्तामवति क्षितिं किल ॥

38. Just as the moon of itself protects by its cool rays the earth parched up by the blazing rays of the sun, so does a Mahatma (sage) by his very nature removes the suffering of other beings.

Notes: अयं: this. स्वभाव: nature. स्वतएव: natural. यत: which. परं: of others. श्रमापनोदप्रवणं Destruction of the suffering. महात्मनां: of Mahatmas. सुधांशु: moon. एष: this. स्वयं: of itself. अर्कांशुप्रभाभितप्तां: parched by the blazing rays of the sun अवति protects. क्षितिं: earth किल: as is known to all.

Commentary: A Mahatma is here compared to the moon. This similie is given to show clearly that a Jnani Purusha has no selfishness in helping others and that it has become part and parcel of his nature to help others.

The same is the case of the moon. It cools the earth parched up by the flaming rays of the mid-summer sun by spreading its nectarine rays.

How can he the Mahatma remain contended with the enjoyment of Brahmic Bliss all for himself? Just as a loving father feeds the young ones at home, so does the Jnani feed his fellow beings with the dainty dishes of spiritual knowledge and divine wisdom, Supreme contentment, ineffable joy and Brahmic Bliss.

ब्रह्मानन्दरसानुभूतिकलितैः पूतैः सुशीतैर्युतैः
युष्मद्वाक्कलशोज्झितैः श्रुतिसुखैः वाक्यामृतैः
सेचय ॥ संतप्तं भवतापदावदहनज्वालाभिरेनं
प्रभो । धन्यास्ते भवदीक्षणक्षणगतेः पात्रीकृता.
स्वीकृताः ॥

39. O Lord! do thou sprinkle on me thy nectar-like speech, which is pure, soothing and sweetened by the bliss of Brahman, which emanates from the pitcher of thy mouth. It is pleasing to the ears. I am afflicted by the flames of the wild fire of Samsara. Blessed are they whom you have made yours own and those who come within the purview of your passing glance of eye-light.

Notes: ब्रह्मानन्द: Bliss of Brahman रस taste. अनुभूति: experience. कलितै: combined पूतै: pure. सुशीतैर्युतै: which are cool. युष्मत् : your. वाक्कलशोज्झितै: emanating from the pot of thy mouth. श्रुतिसुखै: pleasing to the ears. वाक्यामृतै: nectar like speech. सेचय: sprinkle: संतप्तं burnt. भवतापदावदहनज्वालाभि: fire of Samsaric afflictions flaming. एनं: me. प्रभो O Lord. धन्या: blessed. ते: they. भवदीक्षणा क्षणगते: who come under the glances of thy eye light. पात्रीकृता: who are lucky. स्वीकृता: whom you have accepted as thy own.

Commentary: This verse clearly puts forward the inner feeling of the aspirant. It is impossible to describe his mental state. It is not merely metaphorical speech. There are no words to adequately describe the the mercy of a Sadguru. The more you say about it the more remains to be said. The words of the Guru are soothing to the ears, quench the spiritual thirst and cool the samsaria fire by bestowing peace and bliss where there was agony, misery, and fear.

(To be continued.)

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CALL OF TO-DAY

By 'Ushas'.

"Dawn is the forecast of the day". The second day of September has seen the National Leaders of India step on the threshold of Indian National Government. May we all pray to the Almighty that this be a very strong footing, firmly taken and well founded.

Every man of the land is fully aware that this freedom (provisional as the leaders call it) is gained not through any war, scare or mutiny but through calm persuasion accelerated by the one motto of "Ahimsa – Non-violence". This non-violent spirit of the millions of followers of the noble apostle of Ahimsa-Gandhiji, has brought out brilliant and happy future of the whole nation. This creed of non-violence is not only for this generation but a glorious heritage for the future generations in India. This spirit of non-violence is to be the constant companion of every individual to the last. It is not a mere instrument or weapon to be used on occasions of self interest and buried in leatheretters on other occasions. Non-violence must be the motto that should stand before you, morning, evening, noon and night. And this non-violence is to extend beyond your brothers of the one group and brethren of one faith. Non-violence concerns every object of His creation. Man or animal, brutal or mute, wicked or frank, all are to be looked upon with equal bhav.

In addition to the spirit of non-violence, it is the glory of Ram-Nam-Ram Dwani, which has led us to the present joyful state. It is this, which Ahimsa-murthi, Gandhiji and spiritual leaders like Sri Swami Sivananda have persistently induced us to practise, on various occasions, themselves having practised it and therefore having unalterable, firm faith and belief.

However much men of the land may attribute to the present achievemeut to political acumen and diplomacy of the various leaders of the country, it is a proved fact that the inner spiritual energy of the Mahatmaji alone has mainly contributed to the uplift of the Nation. The freedom of every individual is synthesized into the freedom of the nation. And the individual freedom is gained only through sound knowledge, adherence to Truth and self-control, right understanding and sensible discrimination. Now has come a chance for your free will and free expression. Listen to your inner voice. Practise Satyam, Ahimsa and Brahmacharya. *Serve* the country and Nation. Aim at the harmony of your neighbour. *Love* your brethern whatever faith he may belong to. *Meditate* on the Unseen power above to rain unceasingly illimitable energy. *Realise* what you are. Revive the glory of Hindustan.

BIRTHDAY GREETINGS

Revered Swamiji,

On the auspicious occasion of your sixtieth birthday on the 8th Semptember I write to offer my heart-felt congratulations. May you live long must naturally be the earnest prayer of numerous admirers, Sadhaks and followers, to inspire and guide them to achieve health, happiness and self-realization. They may not be present at Rikhikesh to join the birthday celebrations, but their thoughts will go out to you on this happy day.

Mohanlal Saxena, M.L.A. Lucknow.

(2)

Most Revered Swamiji,

On the occasion of your Sashtiabdapoorthi I offer to you my humble respects and hearty felicitations.

2. It is in the fitness of things that your 60th birthday should be celebrated with all the solemnity and joy that befit a universal rejoicing. Who can correctly appraise your work or greatness? You are a great man, great in intellect and greater in service to suffering mankind. You are rendering a great, magnificent and glorious service to the Hindu religion through your writings and Upanyasas. No one in modern times has rendered such a unique and monumental service, as you have, to the cause of Vedic and Yogic culture which alone will awaken the ignorant people smitten by the sins of Samsara.

3. It was a good blessing for me to have had your darshan on the occasion of my Kedar-badri pilgrimage during May of this year. Joy knew no bounds to witness the

soul-stirring activities carried on in your Ashramam. Your inspiring figure has taken a permanent abode in my heart. Though I am unable to go to Rikhikesh and participate in the Birthday celebrations, my heart is there only. My mind is drawn irresistably towards your serene Ashramam and at the first available opportunity I will rush there to pay homage to you and listen to your words of wisdom.

4. Guru Maharaj, I again offer my salutations to you.

5. May God grant you a long lease of life so that you may continue for long the friend, philosopher and guide of Bharatavarsha.

6. Praying for your long life, sound health and supreme happiness with prosperity.

M. R Mahalingam,
Sree Sankara Mutt, Matunga,
Bombay.

THE SCIENCE OF SELF CONTROL

By Yogi Raj Harry Dickman.

"For the good that I would I do not: but the evil which I would not, that I do."

These rather strange words are not a blasphemy of an self-indulgent debaucher, but the soul cry of an ardent devotee, who inspite of his utmost efforts succumbs to the lures and temptations of his senses, and desires of his lower nature, for it was Apostle Paul who wrote these words in his epistle to the Romans.

In the great Indian Epic Mahabaratha we find a similar expression, where the leader of Kurus too complains that his wicked deeds are not so much as outcome of his free will, but seem to be urged by an unseen evil force within.

What this unseen evil force is, and how to control it will be the subject matter of this short article. Apostle Paul was a very energetic and active man. Yet outward activity as seen in his instance is not a proof of real inner strength and a silent sage who sits self-ingathered, with senses subdued and mind made docile is really a man of superior Power. This is a truth the East has appreciated since time immemorial, yet a truth which in the West only a few noble souls could grasp.

And woe unto mankind if the reigns of power are given into the hands of a person who cannot reign his own mind.'

The other day a doctor related to me a story how a promising youth of handsome appearance, of brilliant memory, materially well situated has committed suicide. In a letter left behind he wrote that he had fallen a victim to masturbation, that he was haunted by thoughts that everybody was aware of his vice and that everyone and all looked at him with contempt; further he stated that though he made the greatest effort possible he could not get rid of this vile habit and therefore he quits this unbearable life.

By the way I would like to draw my reader's attention to the book "Inspiring Letters' by Swami Sivananda, where a case of a youth in similar plight has been mentioned, but who had a better luck, for he approached Sri Swamiji and by applying the recommended Yogic Sadhanas was saved from this evil vice.

Those who have read DIE SEXUALLE FRAGE by Prof. Dr. AUGUST FOREL would remember the case of a Roman Catholic Monk who in despair of not being able to control his sexual instinct by mere fasting and prayer inflicted grevious injury physical injury to himself with his own hands. But enough of such cases, which could be multiplied easily by quoting from medical authorities.

In a recent very illuminating article 'Freedom from Feeling' the Latvian Author 'EDVINS MEDNIS' has rightly pointed out that most people think it impossible to wage a war with their feeling or emotions and submit to them quite obediently and put on outwardly a cloak of a freed man but inwardly living the life a bound slave, without ever trying to reach a state of freedom.

But is it really impossible to control the sex impulse? Is it really that man must blindly and obediently follow his lower nature? If it were so, then all religious injunctions pertaining to moral life would be meaningless. Or, is it possible only for a few exceptionally strong characters, with immense will power, to get rid of evil habits and subdue the animal instincts? Or is there a Science which could teach the Art of Self Mastery? Yes, there is...You will find it in the YOGA SHASTRA.

Alas! Would the world have known more about this Kindly Science the lives of many a youth could be saved from suicide or else from leading a miserable and wretched life.

(To be continued)

GIST OF WESTERN PHILOSOPHY

By Prof. Nand Kishore M A. LL.B.

(Continued from page 250)

How akin is this doctrine to Buddhism! Natural objects are made up of the four elements fire, air, water, and earth. Everything is absolutely determined; even the human will. Man is free in assenting to fate. He may not assent but he will have to obey. That is so because everything is under the will of God: fate is the will of God. Evil is only relative; it exists only to limn up good by contrast. Man is body and soul brought together. The soul is a material substance, a spark of the Divine fire. Man is the microcosm, his own nature being identical with that of the All. Hence man should live a life of reason. He should "seek to realize the purpose of his own being in the divine purpose." Virtue is, therefore, the highest good and the highest happiness. Virtue is not a natural possession of man, but acquired by practice and through instruction. It is not virtue to act unconsciously and without knowledge. "A truly virtuous act is one that is consciously directed towards the highest purpose or end, and is preformed with conscious knowledge of moral principles. Evil conduct results from wrong, uncertain knowledge of moral principles or from total ignorance. Essentially it is due to wrong judgment. The wrong judgment is sometimes the cause the effect of the passions or immoderate impulses. These are four; pleasure, desire, fear and grief "All these passions and their different kinds are diseases of the soul, which it is our business to eradicate, not merely to moderate. Freedom from passion or apathy is, therefore, the *Stoic ideal*". without knowledge (connected with strength of will) freedom is not possible. If properly understood it is virtually the doctrine of Shanker: "No 'Mukti" without Gyan". The Stoics advocate a society-state organised on the principles of Karma Yoga; "Reason teaches that we are members of a cosmic society of rational beings towards whom we have duties (justice and benevolence). This society is a kind of universal state, in which there is but one law, one right (natural law, natural right), because there is but one universal reason. If this universal state morality is the sole test the sole standard of discrimination between citizens; here gods and sages are the privileged individuals, whom, however, every one is free to join. All men are related, all are brothers, childern of the same father; they have the same origin and destiny; the same universal reason speaks in them all; they stand under one law and are citizens of one state; even our enemies are entitled to our help and pardon. Reason demands that we place the universal welfare, the common good, above our own particular interests, that we sacrifice ourselves for it, if need be, for, in realizing the universal good we are fulfilling our true mission and preserving our true selves". Glory to this Stoic cosmopolitanism. Men who lived it were blessed souls. Men who "invented" it are deserving of eternal honours than those who "invented" guns, bombs, vesiants and other horrible engines of war.

If to-day, people in the west have forgotten Truth, it is because of two things, I am sure. First they never understood them properly as some in India do. Second they could not solve the problem of method as we, in India, have definitely done.

We, Indians, distrust Western Philosophy because we do not see it practised in the west. And if it is practised, it is in the manner of convention. But convention is optional in the last analysis. It is rejected if it does not produce necessary results. In brief, people reject Western Philosophy because it has no scientific method and leads apparently nowhere. The westerners fail to understand Eastern (Indian) Philosophy, because they do not recognise intuition as developed by yoga and vedenta as method. But Truth is one and the same. Until now it was difficult to convince people in the west. Now with the advance of psycho-analysis and the psychology of the unconscious, it will be seen that life is the fundamental neurosis; it is mere event in the vast panorama of existence; it must be viewed in the total perspective of ante-natal and post-mortem existence; its subtle nature can only be examined by the eye of intuition which must be developed on the scientific principles of psycho-anaylysis as expounded in the Bhagawat Gita and elsewhere.

If the people in the west wish simply to perpetuate the name of Christ and Christianity, they had better renounce both Their deeds, history records in ample measure for the

eternities to come. If they want Truth, they should renounce partisanship, recognise that Christ learned the gospel of Truth in the east; remember that Christianity is Hinduism transplanted with certain necessary modifications; it is essentially the practice of Bhakti and Karma yogas; accept that intuition is the only philosophical method not at all antagonistic to science rather the proud culmination of scientific methodology; practise what the sages of the Himalayas have to teach. On the other hand, the missions of the realised Indian (Hindu) saints should know, without disillusion and doubt, that in poetics, philosophic or allegoric rendering of the message of Truth will never win over the science-minded westerners The history of western philosophy and literature records ample such message. It has seen thousands of monasteries in Europe Countless monks and nuns spent their lives in those monasteries. Eventually they all fell preys to evil and had to be demolished. So the idea of starting Ashrams now-a-days is simply repeating history. Similarly Gurudom and authority made ample fools of the westerners through the ages of Catholic supremacy. Indian gurus and scriptures will never be accepted as authorities, (except for a while only), by the people in the west. Christianity has a record of saint. One has only to read Butler's lives of saints in six large volumes to see how rich Christianity is. The lives of the Saints in the east will also not influence the West. If success crowns any mission of the East it will be that which gives the west the scientific method of developing intuition. Its members will no longer maintain or practice Truth as a hidden, secret, mystic, mysterious, or esotoric doctrine. They will have to give ungrudging demonstrations openly and above board and prove tangibly the glories of spiritual life are far superior to the life on earth as perfected by science. Christ saw this. Christianity has held Europe through the miracles of Christ and his saints. People in the west developed sense of values They bank on facts. They are practically-minded people. They must be taught practically to enrich their lives by spiritual practices for the tangible good of the practitioners. Press, platform are the means of propagating the tangibility and certain value of the thing. Hence it is a work which only the spiritualist of the highest realisation can perform for saving the world from the jaws of destruction born of the advancement of scientific knowledge. If the west understands the east and the east realises the needs of the west, there is certainly hope for the best yet to come. I feel it is decreed to come. When? I cannot tell.

(To be continued)

HINDU SANSKRIT LITERATURE

(By Swami Krishnananda Saraswati, Rikhikesh).

Sanskrit literature can be classified under six orthodox heads and four secular heads. The six orthodox sections form the authoritative scriptures of the Hindus. The four secular sections embody the later developments in classical Sankrit literature.

The six scriptures are:—

(1) Srutis, (2) Smritis, (3) Itihasas,

(4) Puranas, (5) Agamas & (6) Darshanas.

The four secular writings are:—

(1) Subhashitas, (2) kavyas, (3) Natakas and (4) Alankaras.

I. SACRED WRITINGS.

1. The Srutis

The Srutis are called the Vedas or the 'Amnaya'. This is the basic foundation of the Hindu Religion. These are direct intuitional revelations and are held to be Apaurusheya or entirely superhuman, without any author in particular. The Veda is the glorious pride of the Hindus, nay, of the whole world'. The Veda is the source of the other five sets of scriptures, why even of the secular and the materialistic. The Veda is the storehouse of Indian wisdom and is a memorable glory which man can never forget till eternity.

The Veda is divided into four great books: the Rig Veda, the Yajur Veda, the Sama-Veda and the Atharva-Veda. The Rigveda is divided into twenty one sections, the Yajurveda one hundred and nine sections, the Samaveda one thousand and the Atharvaveda fifty sections. In all, the whole Veda is thus divided into one thousand one hundred and eighty parts. Each part has its own Upanishad and so there are 1, 180 Upanishads in total.

"The Rig-veda," says Max Muller, "Is the most ancient book of the world. The sacred

hymns of the Brahmanas stand unparalleled in the literature of the whole world; and their preservation might well be called miraculous". (History of Ancient Sanskrit literature).

The Yajurveda is again divided into two parts, the Shukla and the Krishna. The Krishna or the Taittiriya is the older book and the Shukla or the Vajasaneya is a later revelation to sage Yajnavalkya from the resplendent Sun God.

Each of the four Vedas is divided into four groups; the Mantra-Samhita, the Brahmana, the Aranyaka and the Upanishads, to suit respectively to the Brahmachari, Grihastha, Vanaprastha and the Samnyasin. The Samhitas are metrical poems, comprising prayers, hymns and incantation addressed to various deities, both subjective and objective. The Brahmanas are prose explanations of the method of using the Mantras in the Yajna or the Sacrifice. The Aranyakas are mystical sylvan texts which together with the philosophical Upanishads constitute the Brahma-kanda of the Holy Vedas, while the Samhitas and the Brahmanas form the Karma Kanda.

The Rigveda-Samhita is the grandest book of the Hindus, the oldest and the best. It is the Great Indian Bible, which no Hindu would forget to adore from the core of his heart. Its style, the language and the tone are most beautiful and mysterious. Its immortal Mantras embody the greatest truths of existence and it is perhaps the greatest treasure in all the scriptural literature of the world! Its priest is called the Hotri.

The Yajurveda Samhita is mostly in prose and is meant to be used by the Adhwaryu (the Yajurvedic priest) for superfluous explanations of the rites in sacrifices supplementing the Rigvedic Mantras.

The Samaveda-Samhita is vastly borrowed from the Rig vedic Samhita and is meant to be sung by the Udgatri (the Samavedic priest) in sacrifices. The Atharvaveda-Samhita is meant to be used by the Brahma (the AtharvaVedic priest) to correct the mispronounciations and wrong performances that may accidentally be commited by the other three priests of the sacrifice.

There are two Brahmanas to the Rigveda; the Aitareya and the Shankhayana. The Shatapatha Brahmana belongs to the Shukla Yajurveda. The Krishna Yajurveda has the Taittiriya and the Maitrayana Brahmanas. The Tandya or Panchavimsha, the Shadvimsha, the Chhandogya, the Adbhuta, the Arsheya and the Upanishad Brahmanas belong to the Samaveda. The Brahmana of the Atharvaveda is called the Gopatha. Each of the Brahmanas has got an Aranyaka. There are as many Upanishads and Brahmanas to each Veda as there are Shakhas or branches (subdivisions), i e 21, 109, 1000 and 50 respectively to the four Vedas.

There are four Upavedas or subsidiary Vedas, viz. the Ayurveda, the Dhanurveda, the Gandharvaveda, and the Arthashastra, forming auxiliaries to the four Vedas respectively. There are six Angas or explanatory limbs to the Vedas, the Shikhsa and Vyakarana of Panini, the Chhandas of Pingalacharya, the Nirukta of Yaska, the jyotisha of Garga, and the Kalpas (Shrauta, Grihya and Dharma) belonging to the authorship of various Rishis. The Pratishakhyas Padapathas, Kramapathas, Upalekhas, Anukramanis, Daivatasamhitas, Parishishtas, Prayrgas, Paddhatis, Karikas, Khilas and Vyuhas are further elaborations in the rituals of the Kalpa Sutras.

Among the Kalpa-Sutras, the Ashwalayana, Shankhayana and the Shambavya belong to the Rigveda. The Mashaka, Latyayana, Drahyayana, Gobhila and Khadira belong to the Sama Veda. The Katyayana and Parashara belong to the Shukla Yajur-Veda. The Apasthambha, Hiranyakeshi, Bodhayana, Bharadwaja, Manava, Vaikhanasa and the Kathaka belong to the Krishna Yajurveda. The Vaitana and the Kaushika belong to the Atharvaveda.

2. The Smritis.

There are eighteen main Smritis or Dharmashastras in number. These are the ancient sacred law-codes of the Hindus dealing with the Sanatana-Varnashrama-Dharma. The most important are those of Manu, Yajnavalkya and Parashara. The other fifteen are those of Vishnu, Daksha, Samvarta Vyasa, Harita, Shatatapa, Visishta, Yama, Apastambha, Gautama, Devala, Shankha, Likhita, Ushana, Atri, Shaunaka. The Smritis are next only to the Vedas in authority and importance. They supplement and explain the ritualistic injunctions called Vidhis in the Vedas.

3. The Itihasas.

There are four books under this heading; the Valmiki-Ramayana, the Yogavasishta, the

Mahabharata and the Harivamsha. These form the fifth Veda embodying all that is in the Vedas, but only in a simpler manner. These are called the Suhrit-Samhitas or the friendly treatises, while the Vedas are called the Prabhu-Samhitas or the commanding treatises' with great authority. These works explain the great universal truths in the form of historical narratives, stories and dialogues. These are very interesting volumes and are liked by all, from the inquisitive child to the intellectual scholar.

5. The Agamas.

These are practical manuals of divine worship in embodied forms. The Agamas include the Tantras, Mantras and the Yantras. These are treatises explaining the external worship of God, in idols, temples etc. They are divided into three sections: the Vaishnava, the Shaiva and the Shakta Agamas.

The Vaishnava-Agamas are of four kinds: the Vaikhanasa, Pancharatra, Pratishthasara and the Vijnanalalita. The Brahma, Saiva, Kaumara, Vasishta, Kapila, Goutamiya and the Naradiya are the several groups of the Pancharatras. Among the existing books on the Agamas, the most famous are the Ishwarsamhita, Ahirbudhnya-samhita, Sanat kumarasamhita, Naradapancharatra, Spandapradipika, and the Mahanirvana Tantra. The Naradiya section of the Santi-Parva of the Mahabharata is the earliest source of information about the Pancharatras.

All the Agamas treat of (1) Jnana or Knowledge, (2) Yoga or concentration, (3) Kriya or making and (4) Charya or doing. They also give elaborate details about ontology and cosmology liberation, devotion, meditation, philosophy of mantras, mystic diagrams, charms and spells, temple-building image-making, domestic observances, social rules and public festivals.

(To be continued)

PHILOSOPHY OF MURDER

(By Swami Pranavananda).

Horrible cases of murder, homicide, suicide and infanticide are being witnessed innumerably everyday in all parts of the world. Even the countries which profess to be at the top of civilization are worst in these crimes. Alert detectives and courts of justice are not able to check such crime. Is a murderer inhuman? Does he belong to a scheduled sect at birth? No. By his birth and position in society he is the same as every other individual. Nay he may even be one of those who are winning the favour of the masses through untiring service to the country. All on a sudden he turns a murderer. He is fully aware of the horrors of his action and of the impending trial and punishment. Yet he acts. Then how does this action take place? Any amount of social or ethical explanation and interpretation falls short of a satisfactory reply. Some attribute it to the long-nursed grudge. Many to the momentary vehemence. A few even go to the extent of saying that this is due to lack of self-control. These are all superficial reasons only.

An employee who proves zealous and enthusiastic in his work satisfactorily completes his full period of probation. If, in the middle, he shows indifference or lack of application to the entrusted work, he is punished. This is day-to-day ocurrence. Similarly every man who leads his daily life, rightly and chastely, enjoys his full span of life. If due to lack of discrimination between right and wrong, he errs, he is punished according to the nature of the sin commited by him. Death or cessation of activities in the physical plane takes place according to every individual's tenure of life, This tenure depends upon the manner in which the routine activities are carried on. Life becomes short, due to man's bad habits and vices. Major crimes committed knowingly or unknowingly will terminate his tenure of life by immature death either in the hands of ruffians or by suicide or by terrible diseases. Why? He is wanted no more to live the life. This death results in two ways. Natural, which may include pre-mature death by disease and accidents and unnatural, which is motivated by circumstances and influenced by Divine Will and aided by one's own Purva Samskaras. Murder and suicide are unnatural deaths.

Pride, jealousy, avarice and rivalry are common causes of murder. Persons who

compare themselves with others, better off in their status, develop one of these vices in them carefully and at the breaking point lose all their senses of proportion, humility and other virtues. They commit the crime. In most of the cases, the murderer takes his opponent by surprise and stabs him. The murdered gets horrified and being helpless swears at him to take revenge sometime. But in most of the cases, the murdered is quite unconscious of the impending peril. The Divine will is that the crime in the case of the murdered swearing at his opponent, should be satisfied between them alone and not through an external agent. This takes place in the subsequent birth in the reverse order, i.e., the murdered murdering the murderer. In the other case, the murdered becomes an one-side party to the action. He repays for his crime not necessarily through his opponent but through any other person.

It cannot be easily distinguished whether the crime is conscious or unconscious, or an action of the first instance or the satisfaction of the one committed in the previous birth. These are inferred through instances only.

Instances of the day show that some murderers are given death sentence, some other a severe punishment in exchange, such as penal servitude, abdication, transportation for life and exile, and a few others disappear and gain the mercy of the court in all fairness. It may be understood that those who meet with death-sentence do pay for their crime in this very life. In these cases the murdered is inferred to have met his fate unconscious and unprepared. In cases where the Divine Will is to interconnect the crime between the two, the murderer exchanges his death-sentence for some other punishment and awaits for full satisfaction in the hands of the murdered in the subsequent birth. From these cases where the culprit escapes or is freed from any sort of punishment, it is quite clear that the crime is for mere satisfaction of former debt.

A further question may arise in cases of conscious murder. If the Divine Will be that the conscious murder should take place only between the concerned parties, are they destined to be born as murderers and murdered endlessly? No. Any conscious murder is compensated by a similar action in the subsequent birth and there it ends. In certain cases the senses highly revolting may further induce the same person to commit a second or a series of murder. Definitely this will be one of the first instance, awaiting its fruits in its near future as we cannot take it for granted that every crime may be the satisfaction of some former infliction.

We are not ordinarily endowed with the discriminative knowledge to understand, beforehand the cause and the sequence of every action. The Divine Will works and will always work. With our limited intellect we are able to infer everything only after its happening. One cannot say whether a murder is conscious or unconscious, the first action or the compensation till the action is over and the judgment is passed. Therefore it is wise to follow the righteous path. Otherwise crimes of the type are horrible that the punishment is nothing short of equal magnitude. Even while repaying the crime-debt, kshama is most magnanimous.

If any religion is to-day interpreted to advocate violence, it is nothing but the ignorance of those who follow it with pretence and motivating every individual to act unlawfully ruining the entire humanity. Really no religion preaches that way. Brotherhood is felt by all religionists. Mercy and compassion are the gate-ways to God. If a man is brooding over self-defence, it means, he is dreaming offence. Could there be offence or defence for one who has set aside contemptuously all the social evils in the form of status, and longings and roams about like a gay bird? Awake! Arise from the delusion! Never attach too much importance to your own interests. This itself is sufficient ground for assaulting others or committing crimes.

Even animals show affection and mercy to their young ones. Men of this century have completely lost their senses of discrimination. 'Murder and Massacre' has become the slogan of the day. Butchers of sheep and goat, fawn and kine are butchers of men. There is not an atom of humanity in them. No mercy in their heart. People are being swept off the land through the brutality of such men.

Years and years have been wasted in restoring Peace, Law and Order and in solving the problem of life and man in various ways. The means resorted to have proved of no use.

It is high time that the 'Philosophy of Life' has to be taught to every man. It is pitiable to note that even the staunch advocates of

non-violence have begun to cry 'We will wade thro 'blood !'

The peace of the country, glory of the nation and the freedom of the individual does not lie in the mere economic uplift, Social redress, and equality of status. These are only the limbs of the body. But the life-giving breath lies in the understanding of the 'Philosophy of life' without which there can be no peace, no harmony and no rest.

Beloved Leaders of Nations ! There is no use of your aiming at the Security of World Peace if you discard Religion and rest contented with the maxim "History will repeat itself". Religion alone is the foundation of the Politics which you build. Understand that Religion is the law of man individually and severally. All other Political issues confer liberty and freedom neither to an isolated individual nor to all the children of the Lord. These are only the laws of the groups. Think and consider. This holy land is undergoing severemost trials in the hands of pitiless murderers in all nooks and corners. Come forward. Raise the banner of peace and harmony Wait not a moment more Enough that you have neglected religion and religious preachers Be sincere about the welfare of the country. Don't aspire for power and authority. Give the religious heads their dues in the state of affairs.

May there be peace in the land and May India enjoy Ram-Rajya !

WAVELETS OF BLISS

1. INCOMPARABLE HARI.

I seek refuge in Lord Hari,
By whom the world is created,
In whom it dissolves,
Who is the first cause,
Who is the greatest Lord,
Who has no beginning, middle nor end,
Who is Himself all,
Who is Self-born.

Lord Hari is incomparable,
Even the Vedas cannot fathom Him.

In wisdom he is the father of Brihaspati,
In wealth He is the Husband of Lakshmi,
In beauty He is the Creator of Cupid,
In Rulership He is the Lord of the three worlds,
In power He is the Lord of Indra,
In brilliance He is the sun of Suns,
In Preceptorship He is the world's first Guru,
In heroism He is a terror of the Asuras.

In Peace He is the Lord of the Rishis,
In Purity He is creator of the Ganges
In Godliness He is the God of Gods,
In love He is the source of Radha,
In Perfection He is the Perfection itself,
In Freedom He is the Mukti-Dhama itself,
In Independence He is the Kaivalya Pada itself,

Glory to Hari, the Lord of the Lords !

'Siva'

2. TO THE MIND.

(Thy enemies.)

O Mind ! Why do you tremble ?
Show your strength now,
You cannot stand now,
Surrender yourself,
Or you will be killed now
You shudder,
When you hear the words,

Vairagya, Tyaga, Sannyasa,
Sat-sang, sadhana, Yoga,
Vairagya is your dire enemy,
It is an axe to cut you,
Renunciation is a sword,
To cut your throat,
Sannyasa is an atom bomb,
To reduce you to ashes,
Meditation will roast you,
Samadhi will fry you.

Take to your heels, O Mind
Run away at once,
Get thee Gone,
Tarry not, stop thy havoc,
You will be crushed now,
Your teeth will be extracted,
You will be blown out,
You will be smashed.

Japa and Kirtan also,
Have joined the forces,
Pranayama is working hard,
Vichara is fiery,
Viveka is persevering,
There is not the least hope for you,
Go back to your original home,
And rest peacefully.

'Siva'

THE MOVING TEMPLE

To all men on earth and gods in heaven,
And Tapasvins manifold in Brahma's region,
To Sidhas and Yogis who live in Vaikuntha,
To Full-Blown Jnanis that live with Srikantha,
I have a secret to impart in holy confidence.

In each of the temples you worship in,
Go you should and keep the temple clean,
Light up the flames and then oil pour with care
And pluck out the flowers and make garlands there,
And offer Prayers to your Ishtam.

That Ishtam Lord Siva or Divine Hari,
To whom all you love and devotion carry,
To get desires fulfilled and boons of merit,
You worship with fear, lest you blessings forfeit,
Of the Lord you think to be Great.

But in holy Anandakutir at Rishikesh free,
There's a temple in which all Murtis three,
Brahma, Vishnu, Siva live in harmony,
Giving blessings move in divine ceremony,
Unasked and unprayed for, every day.

'Tis the residence of Bliss in mortal kutir,
None need purify this, of Truth it is Seer,
Holy for ever, beyond six forces ignorant,
Devoid of darkness, and Karmas, attachment,
This temple is covered with beauteous laurels.

Spun of Truth, in action, emotion and mind,
And in will so powerful and heart so kind,
Burning with wisdom of Brahman, the Light,
No need of oil-lamps in that Supreme Delight,
Where Sun and Moon do not shine.

In search of this temple one need not go out,
To you would it come, searching ever, without doubt,
'Tis not one Murthi that confers on you Grace,
But all the three Murthis gladly face to face,
Saraswati, the Brahmasakti, Anandam, Hari Divine.

Siva—the Mowna-Surya, all join in one,
And bestow their blessings, of wisdom the Sun,
Unasked and-unprayed for knowledge will dawn,
In you through His blessings, whatever you be born,
Now, tell me who's luckier, is it you or we.

"Sivagnan"

WESTERN LIGHT ON YOGA SADHANA

LESSON VII: BHAKTI YOGA

By Yogi Raj Sri Aldo Lavagnini, Mexico.

The first six lessons in this series contributed by Senor Aldo Lavagnini (Mexico) appeared in the issues of Divine Life from August 1945 to February 1946. These subsequent lessons were received last month and they are now continued from where they were left off before.

Editor.

Just as Swadhiaya gives us a hint of the methodical and wise use of the Word, which is fully developed in Mantra Yoga, Isvara-Pranidhana gives us similar hints of that aspect; or short-cuts to Yoga which go by the name of Bhakti and Karma Yoga, subjects to which we are devoting these two lessons.

Bhakti Yoga is the Yoga of Devotion—Devotion through adoration, the Yoga of Prem or "Love, affection, delight, joy, gladness, Kindness." It is the attainment of the Sacred Union through Emotion, more than through will as in Raja Yoga, the Yoga of Mastery) or through knowledge (as in Jnana Yoga, the Yoga of Gnosis or Wisdom).

Man is, indeed, an emotional being, no less than a mental or intellectual one, sentiment, feeling and emotion (when not passion or craving) play always a very important part in the make up of every human being, and they are the dominant part in most men and women. For this reason, a purely, prevalently emotive appeal, or one which be so in part is never wholly without any response in the human nature. Not unfrequently it may come to be, when wisely or cunningly directed, an irresistibly driving force-either towards Reality, or towards Illusion-swaying an individual, or the entire mass of a people, as any able politician or leader well knows.

Emotion generally, and Love as the prototype of the positive one, may either be, for its effects and general influence, an exalting or depressing one, a constructive or destructive emotion, one which contributes to the real progress, spiritual growth, elevation and happiness of man, or which has a degenerating and degradating trend. It is either uplifting, inspiring or it has just the opposite downward tendency. It may be more or less intense, more or less driving and swaying in one direction or another-in the direction of evolution and greater freedom of consciousness, or of involution and an increasing bondage to the senses and limitations of matter—but it shall never take a neutral stand.

Any form of emotion or love directed towards the Ideal and the Real or that which presents itself in a greater degree of Ideality and Reality, toward that which is higher and transcending the human senses, vision and knowledge, toward the heaven and the light, just as does normally every flower and every plant, is a form of Bhakti, *i. e.*, an emotion purified and exalted through the very quality of its aspiration, by its heavenly or Godward tendency.

Divinity (etymologically "celestiality," as a general name for the Ideal and the Real or Spiritual in every of its expression) is approached by the Bhakta (the devotee or adorer) through emotion, directed towards that particular (or personal) form of Deity which be more appealing to him (or her). It MUST be some particular or personal expression of Divinity, and not a Pure Concept, an Abstract Idea, either dogmatic or philosophical. It must have some objective image (although this is to be later transcended), because it must be imagined or seen with the soul, and contemplated upon until the devotee ceases to feel any sense of separation from the "beloved" and comes to a state of more or less identification (Samadhi) with Him or Her (He or She-God).

The process of Bhakti is, therefore, a process of "Directing" the emotion, *i.e.*, of giving it a worthy (or the most worthy) object; of "concentrating" every stream and wave of emotion on the chosen object, letting no less worthy object or worldly attraction interfere with it and making it swerve, of purifying, elevating and exalting the emotional waves, in such a manner that these come to be as wings carrying one progressively to the supreme heights of contemplation and dedication. And there are no heights which this purified and exalted Love may not reach in a time inversely proportional to the very intensity of the emotion.

The very quality of the object has not in Itself a great importance, so long as it is

appealing to the Bhakta and it is felt a worthy one the worthiest for him or her. It may be Jesus or the Virgin Mary (or a particular aspect of them) for the Christian mystic, just as it may be Shakti or Saraswati, the Divine Mother, or Shiva or Vishnu, or an Incarnation of Divinity, such as Krsna or Rama, or Buddha, or Mohammad, for the Oriental one. But, in every case it must absorb every stream and wave of emotion, elevating and concentrating them, till it comes to be a way to the realization of the Supreme Divinity or one Reality, which is back of all them—of all its human conceptions—and the One Life which gives them a more or less temporary subjective existence.

We must remember, on this particular point, that Divinity or Being is ALL THERE IS. This Absolute Being is, however, revealed in different degrees in the whole of nature and in its different beings, in man and in so-called "deities" or Ideals, capable of being worshipped by man. Just as man is higher than nature and its being, so are these Ideals, or Ideas of Divinity, all these "personal" Gods —or God as felt and perceived (or imagined) by man in a personal way—these "relative" divinities or qualities of Godhood, higher than man. They are for this reason, and especially for those human beings he could not attain to a more abstract and intellectual conception of Deity, very fit and worthy objects of worship, devotion and contemplation, so long as they are able to concentrate both the feeling and thoughts of their adorers, so long as they can be the focus of their inner cravings and aspirations. And when this is no more so, back of these limited and personal ideals of Divinity, Absolute Godhood (the Life and Reality in them) is always ready to manifest itself in a higher and truer form.

Bhakti Yoga is, therefore, in its many forms, a way among the many ways to Being and Truth and their inner realization ; as the other ways, it too leads to Reality. It has the advantage of being very fit for the great mass of human beings who are much more emotionally than intellectually developed, more capable of devotion to a human ideal, or a Divine Idea embodied in a human form than to a more abstract ideal or idea, to a "relative", related and relatively concrete divinity than to the Supreme and Absolute Reality, the Transcendent God to be worshipped "in Spirit and Truth's, but before which the simpler natures are likely to say: "They have taken away my Lord and I know not where they have laid him" But it is not equally fit for those much more sophisticated and intellectually developed natures for whom it would not be easy to see God in such a personal humanised form or Ideal. And for these both Raja and Jnana Yoga, as also Karma Yoga, are more specially intended.

There is, however, a basic element in the Bhakti properly understood, which is capable of being universally applied and taking advantage of : it is the constructive and positive canalization of emotion in such a way as it ceases to be an obstacle and a liability in the path of spiritual progress, and becomes instead, an advantage and factor of advancement. However intellectually developed a man or a woman, they are not indeed wholly unemotional, and this emotionality may either be suppressed, and thus unused, or taken advantage of in their most useful way. Although not just identified with some superiorly human or semidivine personality, or being a wholly impersonal one, there always is within every human being some ideal the highest that he or she may conceive.

This ideal, whatever it be, may always be made the focus of one's emotions, constructive aims and aspirations, and in becoming so it will come to be a driving force working for one's success in whatever field, in either a spiritual or a material way, or in both. It may be an ideal of work or of service, a creative artistical one, or simply pure Truth or Beauty. In each case it will be worthy of contemplation ; and when contemplated upon it shall unfold and become more and more alive, and every emotion chained to it shall become an active enthusiasm, a powerful force working for its realization. And when it be an ideal of work, then Bhakti and Karma Yoga will merge one into the other.

Bhakti Yoga, is, in a sense, the path of less resistence : it is meditating, contemplating and worshipping, that which, among higher things, is more appealing ; the same renunciation of lesser things, of anything which would be an obstacle to the chosen ideal, becomes relatively easy when done for the sake of that which has a greater appeal, and before which all other things are likely to drop more or less spontaneously. Distractions are more unlikely to creep in when that which is contemplated upon naturally absorbs one's interest, and a form of Samadhi—although not the highest one—is more easily reached.

Whatever ideal may one conceive, whatever may be for one specially inspiring and appealing, is therefore always worthy of contemplation, and this contemplation will be a fruitful one. That which is aimed and contemplated upon naturally attracts one's emotions, and these, together with the contemplation, contribute to make a path for its realization in a more or less actual form—the realization, indeed, of the "Ishta—Devata" or "Ista-Nistha." This is the teaching of Bhakti Yoga.

WILL CULTURE

By Sri Bodaranya (Hari Prasad Shastri) Shanti Sadan, London.

We approve of certain things and we disapprove of others. We know what is right and what is wrong. Theoretical approval is easy; but sometimes it is difficult to do what is right. The difficulty is not with the object but with us. It is the force of old habit and shallow thinking which makes practice, in certain cases, more difficult than precept. At the root of this duality is our desire for pleasure, immediate and spontaneous Sometimes, to justify our odd and evil conduct, we take shelter under fatalism "I can not help it", is a common expression to justify our conduct.

When Duryodhan ordered the arrest of Shri Hari, as the Lord demonstrated to him the futility of trying to solve the problem of justice to the claims of the Pandavas by war, to his astonishment he saw not one but hundreds of Krishnas in his assembly and did not know whom to arrest. The whole assembly praised the Lord for His great yogic power. Duryodhan's prayer was: "I do not know what is right; but being influenced by the Lord who dwells in me, I am prompted to do what is wrong" This is a typical example of us when we blame for our Adharmic conduct God, nature, mental conflict, social systems, bad health, in short everything but ourselves.

Thought precedes action. If it is assumed that some other force prevents us from what we consider is right; then what is the force which puts into our minds thoughts of virtue. Dharma?

Each time we yield to the dictates of pleasure and ignore the mandate of the law of virtue, Dharma, we weaken our power of resistence.

Drink does not win addicts in a day or a week As the man yields to the temptation, the hold of drink grows stronger. Plato and Aristotle hold knowledge as virtue. On the other hand science teaches determinism and does not recognise freedom of choice or resistence. Our intellect is an expert in framing reasons to support our evil conduct. Rasputin used to say to the aristocratic Russian ladies: "Christ commands us to repent. How can we repent unless there is something to repent for. Let us sin more and more so that our repentance be great."

There are some pious-minded people, very pious-minded indeed, who hold that they wait for the grace of God to come and make them virtuous. They think that grace is like rain that comes where it listeth. They forget that they must first plough and manure the field and then sow the seed and wait for rain. Then when the rain fails, let them utilise other resources.

The first principle to recognise implicitly is that man is teachable and that by nature he is good. We must not listen to Spengler and Nietzsche that man is a born cannibal or that nature is red in tooth and claw. It is a most dangerous philosophy.

When we cross a road, do we not avoid coming vehicles? Then we do not say: "Let me cross with my eyes closed, some force will protect me."

As Dharma is the nature of man, it is never too late to mend. A good resolute start in Dharmic life is a most useful factor in a happy and peaceful living. It is essential to increase the mind daily in the practice of love of Truth and pursuit of final and perpetual freedom from sufferings.

Cultivation of sensibility is not enough. Man must have penetration into abstract ideas. Not mere calculation, but also imagination is a necessary faculty which can make life sweeter. If cultivation of the faculty

of penetration is neglected, than we become critical of our friends actions and say: 'I am doubtful.'

Concentration on abstract ideas of beauty and truth, in face of opposition caused by lassitude and sense-pleasures is a most useful practice in the training of the will and refinement of personality. Vulgarity is a sinister disease of the will. It is a mental love of ease and lassitude which causes vulgarity. It begins with our conversation, and we must be careful to talk low and slow, sweetly and either to teach or to express truth and beauty in a spirit of love. It is vulgar to find fault with others or to express conceit. To account one's exploits of the past, to impress others, is vulgarity. To dress gaudily and to be pedantic is vulgar. To try to please our so-called friends by making a compromise with virtue weakens our will. It is an insult to the spirit within us. 'O, I just tried to be social and drank a little sherry in a party, though I am pledged to teetotalism". This shows a feeble will and degrades us morally, below the level of beasts. We have to be loyal to our ideal.

To contemplate the virtues of the character of Rama, Krishna, Buddha, Jesus and Shri Dada, to talk with admiration and praise of Shri Rama Tirtha, St. Francis and others affords peace of our will and adds to its strength.

Our songs must be elevating and moral, our cinemas must be uplifting. Our reading must enrich our soul with beauty and truth or we sink lower and lower in the scale of virtue and weaken our will.

Exercises in will-culture:

1. Organise your day and observe it.
2. Take two virtues out of the Gita and practise them; daily.
3. Resolve not to talk anything but what is truth, and sweetly do so.
4. Control your mind and guard your lips like the doors of a king's palace.
5. Be sincere and loyal to your friends and ideals, Sangha and Guru.
6. Keep silent for an hour daily.
7. Keep God in your heart, kindly service in your hands and Truth on your lips.

DIVINE LIFE

Sri Swami Sivananda

244. Eye is a jyoti or power. Through this jyoti you behold the forms. Ear also is a Jyoti. Through the Jyoti in the ear you hear sounds. Skin also is a Jyoti. Through this Jyoti you feel heat and cold, softness and hardness. Tongue is also a Jyoti. Through this Jyoti you experience taste of various articles of food. Intellect also is a Jyoti. Through this you know and determine.

245 Brahman or the infinite is not accessible to logic as He is beyond the reach of intellect. He is beyond cause and effect, Dharma and Adharma, past, present and future also. Know Him through direct intuitive perception in Nirvikalpa Samadhi wherein all thoughts subside and selfknowledge dawns.

246. All your troubles and miseries are due to your egoism It is egoism that has limited you. The cause of your misery does not come from without. Annihilate this egoism. You will enjoy infinite bliss and a life of expansion.

247. Enquire who am I? This is the Vichara of Vedantins. It demands a subtle and pure intellect for this enquiry. You will have to concentrate the whole mind on the Atman when you make this enquiry You will have to eliminate the illusory vehicles by Neti Neti Method and identify with the all-pervading, indivisible and self-luminous Self. Who am I? enquiry is not mere mental questioning. It is a dynamic Sadhana. It is sure unfailing, direct, means to attain self-realisation. You must constantly strive to rest yourself in the one common pure consciousness. He who is endowed with four means only will be able to make this enquiry.

248 In the cinema show various pictures. come and go. They appear only on the screen. They have no independent existence apart from the screen. Even so the forms appear and disappear in the world's bioscope. They have no independent existence apart from Brahman. Brahman is the substratum for all names and forms.

249. The infinite, immutable Atman is the silent witness of your actions. He is not affected by the dualities. He is above sin and virtue. He is ever calm and pure. He is unperturbed by your transient joys and sorrows. He is unattached and the observer of your thoughts.

250. Your enjoyments are the source of your pain. Your desires and ambition allure you to your own ruin. Your senses and mind are your enemies. All objects tempt and delude you. There is nothing permanent in this world. The splendour of all objects is flickering. Nothing in this world can give you everlasting bliss. There is nothing in this mundane life which can give real solace and perennial joy for the enquirer and thinking man. There is something which is above the sufferings and sorrows of life, which is eternal pure and all-blissful. If you attain this state of existence alone you will be ever happy and peaceful.

251. The Lord has been described in the Upanishads as Rasa. 'Raso vai saha—Raso hyeveyam labdhwa anandi bhavati" (Taitt. Upanishad II-7.) The whole Bhagavata treats of the concept of Rasa. The relish of eternal bliss which the devotee enjoys during his ecstatic state of Samadhi or communion with the Lord is called Rasa. Rasa is nectarine transcendental bliss.

252. The practice of remembrance of God should be constantly pursued. There should not be any break in remembrance. By constant repetition you will have to develop a habit. If the habit is not formed it is very difficult to have divine remembrance at the time of death.

253. Bhava is the main basis of Rasa. It is an emotion. It is a mental state. It is that emotional state, the essence of which is pure Sattva It ushers in Prema just as the rays usher in the rising sun and melts the heart by creating an intense desire for the attainment of the Lord. Its nature and essence are pure Chit. The essential purity of the soul and the softening of the heart are the Swarupa and Tatastha signs of Bhava respectively. *(To be continued)*

DIVINE LIFE FOR CHILDREN

Become a Patriot.

Love your mother country just as you love your Mother. Love India. This is patriotism. Motherland is very sweet and charming. There is an indescribable grandeur about your native land.

You may live amidst luxuries and pleasures in foreign land. You may find all sorts of comforts in life. And yet you will not be happy at heart. You will think of your sweet home and native land You will surely remember how you passed your days in the company of your loving friends, parents brothers and sisters

Serve your country. Let self-sacrifice, service and love be your mottos. A true patriot is ever ready to lose all and give up all for the sake of his mother country. Glory to mother India! Glory to India, Bharatavarsha, the land of sages and Rishis, the only holy country in the whole world!!

Become a Professor.

Do not become a lawyer or a police Officer. You will have to tell many lies daily. You will do many wrong actions daily. Yon will kill your soul. You will kill your conscience.

Become a Doctor or a professor or an Agriculturist You will have many holidays if you will become a Professor. You can lead a peaceful religious life. Yau will have ample leisure daily to do Japa, Kirtan, Meditation.

Take care of your land. This will bring much money. This is independent. Doctor's profession is a noble one. But do not charge heavy bills. Give free treatment to the poor.

Right Conduct.

Right conduct is the source of all blessedness. It is also known as Yama and Niyama. If you follow these moral rules and spiritual vows you will become a great and powerful man.

Do not injure any being, any man or animal. Speak the truth always. Do not steal the property of others. Observe celibacy. Do not accept gifts from others. This is Yama.

Be pure in body and mind. Be always happy and contented. Fast on Ekadasi days at least. Read scriptures like Gita and do Japa. Pray to the Lord every day. This is Niyama.

There is no greater wealth than Yama and Niyama. There is no greater glory than practising Yama and Niyama. God will come to you and help you if you follow these rules.

Real Greatness.

Live honestly, work conscientiously. Act nobly. Try to possess a large heart. A really great man is one who possesses a large heart, great wisdom and good character.

Worldly position is nothing in the eyes of God. A poor man may become a great man, If he so desires and if he tries to attain that greatness.

Napolean, Nelson, Lord Clive, Ramsay MacDonald, Justice Muthuswami Iyer, Cardinal Wolsey were born in a poor family. They became great, through their exertion. Their glorious deeds are imperishable and their names immortal. *Siva.*

A GARLAND OF FLOWERS PRESENTED TO H. H. SWAMI SIVANANDA MAHARAJ ON 8-9-1946 60TH BIRTHDAY

1. Om ! Sivanandam, when were you born and where ?
Is it before or after your Universal teachings began ?
Is it in this world of ours or that of Devas ?
Is it in the world of Brahma or in Vaikuntha ?
Is it in the land of Eternal Bliss you were born ?

2. Kindly tell me when did you take residence
In Anandakutir ? Either before or after you
Were born in Pattamadai ; is it before or after
You became a doctor in Malaya ; or is it
Before or after you took to Sanyas and Yoga ?

3. Blessed be the day which brought us to you
To learn and practice the Truth before thy kutir,
Without concern of our individual leanings,
Thou art the Guru for all the world,
In your embrace none can have excuse for tapas.

4. Thy flowing love will lift us to Bliss-regions,
Pure and fragrant, undreamt of by effortful tapas,
Thine noble mind entertains not the least contempt
For our weaknesses, physical, mental and moral,
But breathes of hope with renewed vigour.

5. What worthy tapas did we turn out in previous births,
That brought us near thy holy Feet,
To feel thy beaming face and hear thy
Life-giving words, our sturdy companion
In times of trouble and kind mother in times of sorrow ?

6. Thou, Atman that is birthless and deathless,
To teach this truth, thou didst take this body,
And keepest it as the holy shrine for us to bow
And sprinkle with fragrant flowers, paying
Homage of our bubbling hearts to wash thy Feet.

7. You want your disciples to be under discipline,
Their errors corrected by thy guidance divine,
The value of time was taught by thee, the subtle
Truths, a pure and noble life, the power of mantra,
Secrets of Yoga, service benevolent and incessant.

8. Blessed be the time which brought you in our midst,
Thou art our father, mother and Guru in one
We desire none but thee, to walk our several ways
And unite with thee, in Ultimate Truth,
To take us where, thou weret born in the South.

9. Glory to thee, O father, the synthesis in one,
Of action, emotion, cogitation and Will
The teacher to live in the Spirit Divine
Amidst actions of body which none can evade,
To do actions for exhaustion, not for accumulation.

10. The Perfect life as that led by thy benign Self,
The Jivanmukta, as thou really art,
How many of us will realize thy true worth,
While yet thou dwell in this present holy temple,
And benefit to the maximum in thy holy company.

By a disciple.

Om Tat Sat.

NEWS AND NOTES

FOUNDER'S SIXTIETH BIRTHDAY CELEBRATIONS

With great joy and devotion, the whole Ashram attending members and visitors and the residents of the locality celebrated the auspicious function of Sri Swami Sivanandaji's Janma Utsav. There was a select gathering of devotees including Sri G. C. Sharma Ji of Lahore with family, Sri Durga Das Dogra of Lahore Cantt. with friends, Sri K. Natesa Iyer of Andheri with brothers and family, Sri Kailashvati and daughter from Lahore. His Holiness, Sri Swami Amritananda of Rawalpindi, Vaidhia Dharma Samrakshaka Pravachana Dhureena—Vidya Kacaspati Sri Krishnamoorthy Ji of Indore, Sri Sampatji of Jullundur with family and friends, His Holiness Baba Sri Krishnanandaji of Rikhikesh, Sri Labha Ram Sharma of Sialkot, Urdu Poet Sri Achintya Ram from Bikaneer and prominent Mahatmas of Rikhikesh.

At early dawn on the 8th September all assembled at the Bhajan Hall and the programme started with Guru Stotra, Maha-Mantra Kirtan and silent meditation. There followed a brilliant speech by Sri Swami Swaroopananda on the supreme importance of Brahma Vichar at the sacred hour of Brahm-muhurta. Immediately after the entire gathering started for Prabhat Pheeri chanting the glorious Maha-mantra and filling the morning atmosphere with Nam Dhun. After Prabhat Pheeri, at 9 o'clock, Havan for World Peace and health and long life of Sri Swamiji Maharaj commenced. The local Acharyas and Vidyartis of Darshan Maha-vidlaya and the visitors took part in the Havan. Meantime Dwadasa-Rudri with Panchamrita Abhishek was performed in Visvanath Mandir. Ved-pat was chanted. Just past midday the Havan was concluded and it was followed by feeding of all the Sanyasins, sadhaks, devotees; sadhus and guest that were present. The special sweet prasad offered as Maha-bhog to Lord Sri Vishwanath was served to the gathering during dinner.

After a short recess the afternoon programme commenced with kirtan followed by the hearing of the recorded kirtans songs and admonitions of Sri Swamiji. The Sankhya-Nyayaacharya of the Darshan Mahavidyalaya, Sri Pundarikacharyaji delivered a highly interesting discourse on Yoga-Vedanta and Bhakti. The inspiring kath-updesh of Swami Amritanandaji, the special compositions of the Urdu poet Sri Achintya Ram—from Bikaneer, the songs of devotion and kirtans of different Bhaktas and the forceful speech of Sri Swami Swaroopanandaji were the noteworthy features of the noon programme. The tributes in poetical verse in Urdu by Sri Achintyaramji and in Tamil by Pt. Ramnath Sirma of Ceylon were fitting offerings for the occaassion. As it was the day of the sacred Pradosh the gathering moved to the Sri Vishwanath Mandir at 6-30 p.m. and attended the Pradosh special worship. The whole Mandir its surroundings and the entire Ashram premises up the hill as well as the on the Ganges bank were fully lit up with hundreds of little lamps. The verandah of Sri Swamiji's room overlooking the holy Ganges was also decorated with lamps and sixty lamps were specially arranged on the terrace of the main office of the D. L. Society. The illumination was a most inspiring and picturesque sight indeed. Immediately after Pradosh Pooja everyone assembled at the bank of the Ganges for the worship of the holy river with archan, pushpanjali, arati, and offering of lights. After the Ganga Puja the sacred prasad was distributed to all. Finishing with supper, the programme recommenced at the Bhajan Hall with Magic Lantern show illustrating various subjects such as Puranas, Yoga Asans upadesh, etc.

Next day on the 9th there was Suryanamaskar and Yoga Asan demonstration as also instructions on Pranayam etc. by Swami Visweswarji, the Yogic Instructor and Yoga Propagandist and Sri Satyanand Chaitanya. Gita Swadhyaya and Vishnu Sahasranam pat were conducted after this item. The noon programme commenced at 3 P. M. with the hearing of the inspiring songs, kirtans and speeches of Sri Swamiji and was followed by sankirtan and discourses by various Sannyasins and sadhaks on the different aspects of Sri Swamiji's life and mission and spiritual teachings. Two or three beautiful Bengali recitations by Brahmachari Sri Arun Sankar and Tagore's national song 'Jaganamana' sung soulfully and with bhav by Sri V. Kamatbji thrilled the audience and filled them with joy. Sri Swamiji Maharaj himself commenced his soul-stirring and melodious kirtan and also spoke thrillingly upon the glorious nature of Atmic Realisation. He stressed repeatedly in several ways the truth that in God and God alone is ultimate true and lasting happiness to be had; never in this sense-universe. He gave the essence of the Upanishads and Gyana Yoga Sadhana in a short, sweet, yet forceful speech interspersed with apt kirtans on the subject. Many other speakers gave short and interesting talks in English as well as in Hindi and the function came to a successful close with a brilliant talk by Sri Swami Swarupanandaji wherein he paid his deeply sincere and glowing tributes at the feet of Sri Swamiji, the Gurudev, Spiritual Father and Guide and Friend of thousands of aspirants.

We take this opportunity of expressing our earnest gratititude and thanks to all the devotees, members and visitors who graced the occasion and made the function a nice success.

We also express our thanks to those who generously contributed towards the conduct of the celebrations. The choicest blessings of the Lord be upon one and all!

BOOK REVIEW:

"SIVANANDA" in Tamil.

Price Re. 1/8/- can be had from:

Arul Nilayam, Ramachandrapuram, Trichy S. I.

This is a book in Tamil narrating the life and teachings of H. H. Sri Sivanandaji Maharaj. The style is direct and pithy. It contains real pen-pictures of the birth, youth, professional life and the later development of H H. Swamiji Maharaj into the persent spiritual personality of mature wisdom. The whole book is pulsating with fresh life and continued interest with strength of expression and clarity of ideas that the reader will find this extremely helpful to understand the Real Swamiji. The description of natural sceneries and character portrayal bespeak of the artistic abilities of Yogi Sri Satvarka who with his touches of refined humour holds the reader laughing and attentive throughout.

A short sketch of the activities of the Sivananda Ashram with its origin, growth and mutifarious activities, and the Swamiji's world famous twenty instructions rendered in two-line kurals by the able hand of Sri V. Jambunathan a disciple of Siva adds to the beauty and completeness of the biography. The reader will be rewarded amply by the spiritual harvest contained in this book.

FIFTEENTH DIVINE LIFE SADHANA

The fifteenth Divine Life Sadhana will be conducted during Christmas at the head quarters of the Divine Life Society, Ananda Kutir, Rikhikesh from 25th December to 31st December. Detailed programme of the celebrations will be published in the subsequent issues of the " Divine Life ".

SRI VISHWANATH MANDIR PRATISHTA DAY

The fourth Pratishta Day of Sri Viswanath Mandir, Sivanandashram, Rikhikesh will be celebrated on a grand scale on the 31st of December, 1946. Grand Mahapuja, Abhisheka to the Lord with different articles, milk, honey, ghee, Panchamrit etc , Sahasrarchanas to the various deities, grand floral decorations, Maha Naivedya, and grand illumination will be arranged. Maha Prasad will be distributed to Mahatmas and the poor.

AKHANDA MAHAMANTRA KIRTAN DAY

The commencement of the 4th year of the Akhanda Mahamantra Kirtan started by Sri Swami Sivanandaji Maharaj in the year 1943 will be celebrated in a befitting manner on the 3rd December, 1946. The unbroken current of Bhagwan Nam is being continued from the date of its commencement (3rd December, 1943) in the Bhajan Hall near the specially constructed and decorated altar with Akhanda Deepa (light) burning by its side. The sweet and melodious names " Hare Rama Hare Rama Rama Rama Hare Hare. Hare Krishna Hare Krishna Krishna Krishna Hare Hare " the Mahamantra of this Kali Yuga are sung all the 24 hours of the day. We are immensely thankful to Sri T. R. Ganapathiramier of Tinnerelly, Srimati Saraswati H. Mehta of Bombay and many other devotees who contributed substantial amounts for the regular conduct of this Nam Smaran at the Ashram by maintaining Sadhaks in their name.

All voluntary donations for the successful conduct of all the above celebrations will be thankfully accepted.

Secretary,
DIVINE LIFE SOCIETY.

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Inserted by the Chairman, The Sivananda Diamond Jubilee Reception Committee, Rikhikesh.

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